

revolutionized than that they be subjected to traditional changelessness. In the organization of modern society the schools are the institutional apparatus by which the inheritance of experience and knowledge, — the whole mental outfit of the race, — is transmitted to the young. Through these institutions, therefore, the mores and morality which men have accepted and approved are handed down. The transmission ought to be faithful, but not without criticism. The reaction of free judgment and taste will keep the mores fresh and active, and the schools are undoubtedly the place where they should be renewed through an intelligent study of their operation in the past.

704. The limitations on the historian. If the schools are to prosecute this study, history is the chief field for it. No historian ever gets out of the mores of his own society of origin. He may adopt a party in church, politics, or social philosophy. If he does, his standpoint will be set for him, and it is sure to be sectarian. Even if he rises above the limitations of party, he does not get outside of the patriotic and ethical horizon in which he has been educated, especially when he deals with the history of other countries and other times than his own. Each historian regards his own nation as the torchbearer of civilization; its mores give him his ethical standards by which he estimates whatever he learns of other peoples. All our histories of antiquity or the classical nations show that they are written by modern scholars. In modern Russian literature may be found passages about the "civilizing mission" of Russia which might be translated, *mutatis mutandis*, from passages in English, French, or German literature about the civilizing mission of England,

France, or Germany. Probably the same is true of
Turkish,
Hindoo, or Chinese literature. The patriotism of
the historian
rules his judgment, especially as to excuses and
apologies for
things done in the past, and most of all as to the
edifying
omissions, — a very important part of the task of
the historian.
A modern Protestant and a Roman Catholic, or an
American
and a European, cannot reach the same view of the
Middle Ages,
no matter how unbiased and objective each may
aim to be.
There is a compulsion on the historian to act in
this way, for if